

The golden *taris* or *tarenes* of Amain and Naples and the silver coins of the Lombards were of less credit than the Byzantine *solidus* of gold, the *besant* which for centuries remained the one international money of the Levant.

To this influence the Byzantines could add the wide-spread Hellenisation of South Italy in race, law, culture, and religion. At least half the Theme of Italy was Greek in race; in Calabria and Otranto there was no need for Byzantine officials to use aught but Greek in official documents and the work of government. Indirectly the same language and culture were of much importance in the life of Naples and Amain. The Roman Church kept but a loose hold on the sub-peninsula. In the Lombard duchies and in the west, Latin bishops were maintained under the influence of the dukes and of Rome, and in Apulia it seems that the Greeks had to recognise the Latin hierarchy appointed by the Roman pontiff. But overlying these, and in the rest of the Theme undisturbed* Greek bishops, priests, and monks in numbers held the land to the allegiance of Constantinople. From the end of the ninth century the Patriarchs of the Eastern Church released from dependence

upon Rome the churches of Sicily,
Abruzzi, Apulia,
and Calabria. In 1025 the Archbishop
of Ban
is a Greek of the name of Bisantius; in
his time,
however, and by him the archiepiscopal
see was
subjected to Rome and the Latin
Church. *

'For these facts see *Cod. diplom, bar.*, vol. i.,
p. xiii,